

1568/1508
*The Church of England a pure and
true Church:*

ATTEMPTED in a
S E R M O N,

Preached at the
P A R I S H C H U R C H
O F

L E E D S, in YORKSHIRE,

O N
WEDNESDAY the 12th Day of MARCH,
Being the 5th *Wednesday* in Lent.

B Y
H E N R Y C R O O K E,
C U R A T E of *Hunflet* - Chapel.

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THE CHURCH OF THE HOLY TRINITY
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WILLIAM L. BROWN
OF THE CITY OF NEW YORK

DOES HEREBY CERTIFY
THAT THE ABOVE NAMED

WILLIAM L. BROWN
IS A MEMBER OF THE

CHURCH OF THE HOLY TRINITY
NEW YORK



JEREMIAH vi. 16.

Stand ye in the Ways and see; and ask for the old Paths, where is the good Way; and walk therein: And ye shall find Rest for your Souls.

THE crumbling of *Christ's Church* into different *Seets* and *Parties*, one railing against another, is, as tho' *Christ was divided* (a); or, as if *God was the Author of Confusion, not of Peace* (b). And, from the many *Changes* made in the good old *Way*, the *Novelties*, the *Innovations*, now crept into the *Church*, one wou'd almost be induc'd to think, that *in Christ is Yea, and Nay* (c); not *Jesus Christ the same, Yesterday, and To-day, and for ever* (d). Or, it must follow; that they, among the different *Seets* and *Parties*, who rashly censure and condemn those of another *Mode, or Manner* of *Worship* from themselves; as also, they, who introduce new-broach'd *Doctrines* for sound *Truths*, are, *all of them*, far from the *Guid-*

(a) 1 Cor. i. 13. (b) 1 Cor. xiv. 33. (c) 2 Cor. i. 19, 20. (d) Heb. xiii. 8.

ance and Direction of the pure and holy Spirit; full of *Grace and Truth* (e); *Love, Joy, Peace* (f), and *Unity* (g); without *Change, or Alteration*.

The Fruits of the Spirit must answer the Character of the Spirit: They must be *Love, Joy, and Peace, Truth and Unity*, without *Change, or Alteration*; because, the Spirit from which they flow, is the Spirit of the meek and lowly Jesus (h), full of *Grace and Truth*: And, as God, ever the same, without *Change, or Shadow of turning* (i).

They therefore whose Hearts are influenc'd by the Spirit, cannot but be full of *Grace and Truth*; and all *Love, all Unity of Affection*, one for another, in the inward *Worship of God, (in Soul and in Spirit)* tho' probably, their outward *Mode or Manner of Worship* may be something different.

Christ is the one only true Way, by which we can go unto the Father (k). Or in other Words, the *unchangeable Way*, the Way that leads to eternal Life, in which the Faithful (of all *Seets and Parties*) must agree to walk with united Affections, is, FAITH IN CHRIST, i. e. a deep Sense of our *Unworthiness* (l); that there is no *Soundness*, no *Health of Soul* in us, as the Descendants of

(e) John i. 14. (f) Gal. v. 22. (g) Eph. iv. 3.
 (h) Matt. xi. 29. (i) Jam. i. 17. (k) John xiv. 6.
 (l) Gen. xxxii. 10. Luke vii. 6, 7.—xv. 21. John i. 27.

fallen Adam (m) ; renouncing all *Merit* in the best of our *Services (n)* ; pleading nothing for our *Acceptance* with, or before God, but the *all-sufficient Merits* of *Christ crucified (o)* ; and an entire *Resignation* of ourselves to the *Guidance*, and *Direction*, of the *Holy Spirit (p)*, whereby we shall be enabled to *maintain good Works (q)*, being *created* thereunto in *Christ Jesus (r)*. Whatever is intended to lead us from this *old Path*, this *good Way*, of FAITH IN CHRIST, which worketh by Love, in Purity, and Holiness of living, is little better than *Novelty*, and *Innovation*.

My Design then at this Time (with God's Leave and Assistance) is to shew, how *particularly* the *Constitution* of our *Church* points at CHRIST, at FAITH IN HIS BLOOD, as the one only good and unchangeable *Way*, from Earth to Heaven ; claiming the *Merits* of his *Blood*, for her *Acceptance with God (s)* ; and *his Spirit* for her *Guide (t)* ; without any *Dependence* upon what she can do of *herself (u)*. This is become a serious Affair, seeing there are so many *strange* Opinions taken up among us, as tho' there was some *other Way* found

(m) *Job* xiv. 4.—xv. 14. *Psal.* li. 5. *Isa.* i. 6.
1 Cor. xv. 22. (n) *Isa.* lxiv. 6. *Luke* xvii. 10.
(o) *Eph.* i. 6, 7. (p) *Nehem.* ix. 20. *Rom.* viii. 14.
1 Cor. iii. 16. *2 Cor.* i. 22. *1 Pet.* i. 2, 22. *1 John* ii. 27.
(q) *Titus* iii. 8. (r) *Eph.* ii. 10. (s) *Colos.* i. xix.
Heb. ix. 14.—x. 19. (t) *Matt.* xxviii. 20. (u) *Psal.* cxv.
1, 9, 10, 11, 12, 13.—cxlvi. 5. *John* xv. 5. *2 Cor.* iii. 5.

out to Heaven, than that *old unchangeable Path*, of FAITH IN CHRIST.

There is a general Outcry that the *Church* is forsaken; and many, having *itching Ears*, run after *strange Teachers*. A melancholy Affair. But, who are the *strange Teachers* (x)? Or,—By whom is the *Church* (the *Constitution of the Church*) forsaken (y)? Look well to yourselves, that no Man *beguile you with enticing Words* (z): And—Take Heed, lest your *own Hearts* should deceive you (a). Remember, your Souls are at Stake: And—an *Eternity*, of Happiness, or Misery, is to be the Conclusion of your present Choice. Don't then pin an implicit Faith upon any Man's Sleeve whatever, so long as you have a Bible to go to; but, like the noble *Bereans*, search the Scriptures *daily, whether these Things be so*, (b) or not.

Before you accept any Man's Doctrine, examine that Doctrine by your Bibles; and follow it, no farther, than you find that Doc-

(x) Answer, Not only the *uncommission'd Lay-preachers*, but they also (tho' they preach from the Pulpit) who answer the black Characters of *strange Teachers* given in the following Places, viz. Jer. v. 30, 31.—viii. 11.—xxiii. 11. Ezek. xxii. 25, 26. also the xxxiii^d and xxxivth Chapters throughout. Micah iii. 11. Matt. xv. 9. And now, O ye Priests (ye who answer the above Characters) these Texts are for you. And, &c. Malachi ii. 1, 2. (y) Answer, Doubtless by such Persons as are mentioned in Isa. xxix. 13.—xxx. 10. (z) Colos. ii. 4. (a) Jer. xvii. 9. (b) Acts xvii. 11.

trine to be of *Christ* (c). If it is *false*, it matters not who preaches it, do not believe it; neither with the Preacher *God-speed* (d). But, if it be true, receive it as a Truth, whoever delivers it (e); tho' he may be as worthless a Wretch as myself.

By this Means (with the Blessing of God upon your *Endeavours*) you may come to know, what the *true Church* (the *good old Way*) is, and who they are that have forsaken the *Church*; not so much, her *Walls*, or *outside Case*, as her *Constitution*, and Rule of Faith (f). For, "A *Church* is a Congregation (*a meeting together*) of faithful Men; in the which the *pure Word* of God is preached, and the Sacraments be duly ministered, according to *Christ's Ordinance* (g)." This is the *Church*, to which we must join in Heart and in Spirit. And, that we be not deceived in this great Affair by the enticing Words of Man's Wisdom, when they artfully cry out *the Church*, *the Church* (b), let us carefully compare what they say, with the *Constitution* of the *Church*, whether, or no, they agree together. Nay, it will be no more than necessary Prudence, to try even the Con-

(c) 1 Cor. xi. 1. Gal. i. 8. Collos. ii. 8. (d) 2 John x. 11. (e) Luke ix. 50. Phil. i. 15, 18. (f) I wish there are not more Separatists from the *Constitution* of our *Church* WITHIN her Walls, than without 'em. (g) Article the 19th. (b) Jer. vii. 4.

stitution itself, by the Word of God, to know how far it agrees with that sacred Truth.

If the *Constitution* of our *Church* answers to the Scriptures (and I am thoroughly satisfied it does) then doubtless, the *Constitution*, not the mere *Mode* or *Manner* of *Worship*, is the good unchangeable *Way*; and, whatever *Doctrine* is contrary to it, is no better than *Novelty*, and *Innovation*, be the Person who he will, that maintains it. He who does (whether *Priest* or *Layman*) is himself (in *Fact*) a *Separatist* from the *Church* in *Sentiments*, notwithstanding his loud and pretended *Friendship* for her.

Come then to the *Touchstone* (to the *Constitution* of our *Church*) that our Hearts may point out to us, *who* among us are the *fast* Friends of the *Church* of *England*, and *who* among us, are *only* Friends in *Disguise*, and *Separatists* in *Mask*.

First then, (and as a Basis upon which she builds her *Constitution*) the *Church* introduces us as guilty Creatures, *conceived and born in Sin* (a). This *Doctrine* is as old as *David*; *Behold I was shapen in Iniquity, and in Sin did my Mother conceive me* (b). It is as old as *St. Paul*, *All have sinned* (c). Observe, not a *Few*, but *All have sinned*, i. e. we come into the *World*, not what we were at *first*, in the *Loins* of

(a) *Ministration of publick Baptism.*

(b) *Psal. li. 5.*

(c) *Rom. iii. 23.*

Adam, when God breathed into him the Breath of Life ; but, in that *fallen corrupt* Nature, which he, by his Disobedience, too soon contracted. And from him, that Nature is deriv'd down to his Posterity ; who (All) come unclean into the World. For, *Who can bring a clean Thing out of an unclean (d)? Or, What is Man, that he shou'd be clean? And he which is born of a Woman, that he shou'd be righteous (e)?*

They who deny the Doctrine of *Original Sin* (that good old *Way*, by which *Christ* is made precious to us) are no better than *Separatists* from the Church, in the very ESSENTIAL of her *Constitution*. If we explode this Doctrine, we must (of Consequence) deny the Satisfaction of *Christ*, as having *Redemption thro' his Blood, the Forgiveness of Sins (f)* ; that He bore *our Sins in his own Body on the Tree (g)* : And is therefore called *the Lamb slain from the Foundation of the World (h)* ; slain for *Adam*, to heal the *Wound* he gave, in *Paradise*, to *all his Posterity* ; and slain for us his *fallen Race*.

The Doctrine of *Original Sin* is of much greater Moment, than, *probably*, we are aware of ; the *Whole* of our *Constitution* being built upon it. If we break down its Banks, we destroy the Satisfaction of *Christ's precious*

(d) *Job* xiv. 4. (e) *Job* xv. 14. (f) *Ephes.* i. 7.
(g) *1 Pet.* ii. 24. (h) *Rev.* xiii. 8.

Blood, and let in upon ourselves a Flood of Errors. For, by that Doctrine, we being convinc'd, that we come into the World *helpless (c)*, *sinful (d)*, Creatures; that *by Nature we are Children of Wrath (e)*; *not sufficient, of ourselves, to think any Thing, as of ourselves, but our Sufficiency is of God (f)*, is the Way to keep us humble Expectants. It makes us know how to value the *Blood of Christ (g)*; it ascribes *All* to his *Merits (h)*; and rejoices in his Spirit, as our *Guide and Conductor (i)*. Whereas, when Original Sin is denied, and Men look upon themselves as coming clean into the World, it puffs 'em up with a vain Conceit of their own Sufficiency; strikes off the *atoning Power of Christ's PRECIOUS Blood*; strips him of his all-sufficient Merits; sets up *Reason* against *Revelation*; and fills Men so full of *imaginary Strength*, that they *dream* of being their *own Guides to Heaven*—I pray God they may not miscarry.—When *Wolves* come in

(c) *Rom. v. 6.* (d) *Rom. v. 8.* (e) *Ephes. ii. 3.*
 (f) *2 Cor. iii. 5.* In this *self-abasing* Text, the Apostle does not say, we cannot do *great and surprising* Things; but we cannot *even think* any Thing, as of *ourselves*; and that our *Sufficiency* must be given to us of God. But, *vain Man wou'd be wise, tho' he be born like a wild Ass's Colt.* *Job xi. 12.* (g) *1 Tim. i. 15.* *1 Pet. i. 19—ii. 7.* *Rev. v. 9.* (h) *Rom. iii. 24.* *Ephes. ii. 8. 9.* (i) *Ephes. iii. 16 to 19.* See also the Texts quoted, Page 5. Letter (p)

Sheep's Cloathing (k), let the Flock look well to itself. But to proceed:

The *Church* having advanc'd the Doctrine of *Original Sin*, she models her *Constitution* according to it, not only in her Articles, Homilies, &c. but in the *Reading-desk* also. Tho' alas! the Pulpit (*God knows*) is too often quite contrary to the *Reading-desk*. You'll please then, to *stand in the Ways* of Candour and Openness of Heart; and *ask for the old Paths*, where is the good Way of Faith in Christ. And having found it (by comparing our *Prayer-Books* with our *Bibles*) let us walk therein, that we may find Rest for our Souls; and not be tossed to and fro, with every Wind of Doctrine (l), as tho' we cou'd find Rest out of Christ.

The *uneasy-made* Soul (the Soul awaken'd by Conviction) may rove from Place to Place; it may go, seeking Comfort, from one Ordinance to another; (resting upon Duties as it goes) but, it will never meet with what it wants, 'till it gets (by Faith) to the Blood of Christ, and pleads his Merits, being stript of its own. 'Tis thus our Church directs us to Christ, teaching us to confess our great Unworthiness, that there is no Health in us, but that we are miserable Offenders (m).

Now, Brethren, let us deal fairly and honestly with our Souls (you and I) that we

(k) *Mat.* vii. 15. *Acts* xx. 29, 30. (l) *Ephes.* iv. 14.

(m) The general Confession.

may know how much of our Church's Constitution we have in our *Hearts*, while we repeat her Words with our *Mouths*. Let Conscience (*and not Man*) be the Judge in this Affair; seriously considering, how much depends upon it. This Day, you and I have confessed that *there is no Health in us*, but that *we are miserable Offenders*. AND — We made this Confession to an Heart-searching God. BUT — Stand still a Moment. — When we spoke that mournful Truth, *There is no Health in us*, did we seriously consider what we said? Did we then *feel* in our *Hearts* what we *spoke* with our Lips, that *indeed* there is no Health in us? If we did not; if we were not affected with what we said; and our Words were, *only*, Words of *Course*, as they happen to come in our *Prayer-Books* (*n*), we were Reprobates indeed, to tell God such a Lie to his Face. Whereas, when we confessed to God our poor *helpless* Condition, what *miserable Offenders* we are; if we then *felt* in our *Hearts* the *Truth* of what we *confessed* with our *Mouths*; that *verily* there is no Health in us, but that we are miserable Offenders *indeed*, it wou'd make our Hearts ache; it wou'd make us tremble,

(*n*) Reader, have not you yourself often thus play'd the Hypocrite before God with the *same Lie* in your Mouth? Nay, are you not, to this very Moment, still ignorant of your fallen State? If you are, may God now touch your Heart, and bring you Home to himself.

(both

(both you and me) to think *coolly* what we are. Then—How *precious*! Oh! how *precious* wou'd Christ be to such *humble believing* Penitents (o)!

If we cou'd *thus* see ourselves, we shou'd renounce *all Merit*, in the *best* of our Services; and wou'd plead nothing for our Acceptance with (or before) God, but the *all-sufficient Merits* of *Christ crucify'd*; as is the *humble* Opinion of our *Church*, in her *eleventh* Article, *viz.* “ We are accounted righteous before
“ God, *only* for the Merit of our Lord and
“ Saviour Jesus Christ, by Faith; and *not* for
“ our own Works, and Deservings.” In this Article is the *old Path*, the *good Way* (of *Faith in Christ*) in which, if we walk *humbly*, we shall find *Rest for our Souls*.

They who walk in the *Way* of their own Works, (p) must needs be out of the *good old* Road of *Faith in Christ*; and in a *different* Path, from *That*, our Church directs us to. Either they, or the Church, must be *wrong*.
——A Matter of *vast* Importance. Oh! An ETERNITY, of, either *Happiness*, or *Misery*, depends upon our being *right* or *wrong*.
——May the Lord direct us.

(o) 1 *Peter*, i. 19. ii. 7. *Rev.* v. 9. See also that most excellent Song of Praise and Thanksgiving in the Communion Service, *viz.* *Glory be to God on high, and in Earth, Peace, &c.* (p) As St. Paul did, while a Pharisee, counting his Works, as *Gain* to him (*Phil.* iii. 7.) or such Things whereby he hoped to gain Heaven.

If we go *wrong*, we never, never reach Heaven, we never find Rest for our Souls: Whereas, if we go *right*, we are sure to be happy in the *End*, whatever Hardships we may meet with in the *Way*. For God's Sake then, for our own Souls Sake, let us take *Heed* to ourselves, that we be not deceived, either by our own *beguiling* Hearts (*q*); or by the Art and Cunning of *deigning* Men (*r*).

Few of us, but we think *too highly* of ourselves: Which makes it no Wonder, that (*like lost Sheep*) we *stray* so far from the *strait narrow Way* of *Faith in Christ*, into the *broad High-road* of *Self-righteousness*, hoping to scale the Walls of Heaven, by *Ladders* of our own making.

By this good Opinion of ourselves, we are always dispos'd to *deceive* ourselves; and stand prepar'd to be *deceiv'd* by others; not doubting, but we can *do something* for ourselves, at the *Cause*, why God will pardon and receive us.

This lays us open to every Wind of Man's Doctrine; and among the *rest* it disposes us, readily to receive that *dreadful* and most *dangerous one*, We must do what we can, and then Christ will make out the rest. My God! what a Doctrine is this! It is as *contrary* to

(*q*) *Jer.* xvii. 9. *1 Cor.* iii. 18.

(*r*) *Ephes.* iv. 14. *Col.* ii. 4.

the *Constitution* of our *Church*, as *Light* is to *Darkness*.

If I can prove this, by our *Prayers*, and *Collects*; I claim a *Right* to your favourable *Attention*, which I hope the truly serious among you will readily grant.

First then. In the *general Confession*, from the first Sentence to that humble *Acknowledgment* of our most wretched Condition, that *there is no Health in us*, there is not one single Syllable of *doing any Thing* for ourselves, as of ourselves; but, of our *Strayings* away from God, *like lost Sheep*; how much we have been led away by our deceitful Hearts, *following too much their Devices and Desires*; and how amazingly disobedient we have been to our God, *leaving undone, those Things which we ought to have done, and doing those Things, which we ought not to have done*. After this, and to the End of the *Confession*, we find little else than *penitential Pleadings* in the Name of *Christ*, for *Mercy* to poor *miserable Offenders*; that God, for *his Sake*, wou'd forgive us what is past, and be pleas'd to grant, that (by the *Assistance* of his Holy Spirit) *the rest of our Lives, hereafter, may be pure and holy*. This is the *Confession* we make. And, from such a *Confession* (unless we go to the Throne of Grace with a Lie in our Mouths) how, in the Name of God, can we *poor helpless Creatures* ever hope to *begin a good Work* of ourselves, that *Christ* may make out the rest?

The

The Church is so averse to this *fond novel* Doctrine, that she looks upon herself unable, of herself, *even to speak* of God's Praises with her Mouth, 'till he (of his great Mercy) is pleas'd to open her Lips (s). And knowing our Insufficiency, how unable we are to help ourselves, Oh! how earnestly does she call out to God for Help and Assistance (like one in the greatest Distress) in those warm and most melting Words, *O God! make Speed to save us. O Lord! make Haste to help us.*

This is not the Language of one who can *do something* for himself, that *Christ* may make out the rest; *but*, it expresses the most *veement* Desires of a *poor helpless* Creature, who *knows* his Wants, and cries out with Eagerness, for some *kind Assistance*. Also, immediately after the Creed, we recommend each the other (*Priest and People*) to the Care and Mercy of a good God; the *Priest* recommending his *People* to God, in those *affectionate* Words, *The Lord be with you*; and the *People*, on their Part, recommending the *Priest* to God, that God wou'd be with *him*, saying, *And with thy Spirit*. Oh! what becoming Language is this for humbled Sinners! It breathes nothing but a *deep Sense* of our Un-

(s) See our public Service (a little before the Hymn *Venite exultemus, &c.*) in those heavenly Breathings, viz.

O Lord! open Thou our Lips:

And our Mouths shall shew forth thy Praise.

worthiness,

worthiness and *Insufficiency*; with an humble Trust upon God in *Christ*, for Mercy and Assistance.—But to proceed,

The Litany begins, humbly petitioning Mercy for *miserable Sinners*. And runs throughout so much in the same *penitential* Strain, that it throws us before the Throne of Grace, with the *deepest* Sense of our *Unworthiness*; pleading for nothing, but what it may *please* God (of his *mere* Mercy) to bestow upon us. And this, not as a *Claim* upon God, but with all *Submission* to him for *his* Grace and Holy Spirit.—Take an Instance of this (among many Others of the same heavenly Strain in the Litany) from that extraordinary self-abasing Petition, viz. “*That it would please Thee to give to all thy People; Increase of Grace to bear meekly thy Word, and to receive it with pure Affection, and to bring forth the Fruits of the Spirit (a).*”

Thus we pray—But is it possible to bring forth the Fruits of the *Spirit*, without the Help of the *Spirit*, without his Gifts and Graces working within us?—We may as reasonably expect Fruit to be produced *without* a Tree.—Ah! we little consider the *Deadness* of our Hearts, that they must be *created anew*, before they can bring forth the Fruits of the Spirit: Or, it would for ever exclude such

(a) See the *Litany*.

unreasonable Expectations. Therefore it is, we petition God (as you and I have done this Day) "*that he would create, and make in us*" "*new and contrite Hearts (a).*" And surely, we believe the Truth of this *new Creation* (ay, and desire to have it wrought in us too) or how dare we presume to pray for it?

It must be a *dreadful fearful* Thing to address Heaven by *Rote*; *speaking* with our *Lips*, what we *think* little of in our *Hearts*. This is it, that introduces among us so many *Separatists* in Disguise, crying out with their *Lips*, *The Church, the Church*, when at the same Time, they have nothing of her *Constitution* in their *Hearts*. If They *read over* the Prayers as they come in Course, with a *blind Zeal* for their *Prayer Books*, they set up themselves for the *Sons of the Church*; tho' it is more than probable, that they know, neither what they say, nor whereof they affirm (*b*): They *repeat* with their *Mouths*, the Words of our *divine heavenly* Prayers; when in their *Hearts*, they perceive nothing of the *Life* and *Spirit* that breathes in them; nor do they understand the *Beauty of Holiness* which runs thro' all our *Service*.

(a) See the Collect for *Ash-wednesday*.

(b) Reader, if you are such a *Churchman* as this, I recommend to your Perusal *Isa. xxix. 13* and *14* Verses, which I beg you will read seriously over,

If the *Beauty* of our *public Service* was thoroughly understood, and we, all of us, had *Hearts rightly dispos'd* to receive it, we shou'd soon see *Error* upon the *Wing*, and *Truth replac'd*. And with *Error* its *Foster-father*, that *strange novel Fancy*, we must do what we can for ourselves, and then *Christ* will make out the rest, would quickly be banished the *Church*, and the *good old Doctrine* of **FAITH IN CHRIST** immediately re-ster'd.

You therefore who flatter yourselves with that *new broach'd Fancy*; you who *dream* how much you can do for yourselves; pray turn to the *Collect* for the *second Sunday* in *Lent*, and tell me what you mean, when you address *Heaven* in those *awful Words*,
 “ *Almighty God who seest that we have no Power*
 “ *of ourselves, to help ourselves, keep us, both*
 “ *outwardly in our Bodies, and inwardly in our*
 “ *Souls, that we may be defended from all Ad-*
 “ *versities which may happen to the Body, and*
 “ *from all evil Thoughts which may assault*
 “ *and hurt the Soul.*” This is the *humble Pe-*
tition of our *Church* for us *poor, weak, helpless*
Creatures; who have no *Power, of ourselves,*
to help ourselves.

What in the *Name of God* then, can we do for ourselves (either you or I) that *Christ* is to be only an *Half Saviour* to make out the rest?—A deceitful *Doctrine*.—Our *Church* dis-

owns it.—And, *far* from countenancing so *fond* a Conceit, (in the *fifth Sunday* after the *Epiphany*) she implores the Divine Protection, meekly confessing, that she “*leans only upon the Hope of God's Grace*.—Would to God we may *All* follow so *bumble* an Example, daily encreasing in every good Work; and (*yet*) leaning, not upon what we can *do*, that Christ may make out the rest; but *only*, upon the Hope of God's Grace (z).

God, by his Grace, must first give us a Will to *do*, we having *no Power of ourselves, to do any Thing, as of ourselves*. And after he has given us *this* Will, *his* Grace must work with (or in) us, to put it into Execution. This, is what we pray for in the *Collect* for Easter-Day; tho' *possibly*, some of us may think very little of what we say,—*Only*; that we are *saying Prayers*.

Happy would it be for us, could we feel in our *Hearts*, what, in that *Collect*, we confess with our *Lips*. It wou'd make us sensible of our want of CHRIST, how *much* we stand in Need of his *Help* and *Assistance*; and would drive us to him with the greatest Desire.

(z) See that *Collect* after the Communion Service, viz. *Prevent us* (or, go before us) *O Lord, in all our Doings, with thy most gracious Favour, and further us with thy continual Help, that, in all our Works* (observe) *begun, continued, and ended in Thee, &c.* Also the *Collect* for the *first Sunday* after Trinity, where we acknowledge to God the Weakness of our mortal Nature to be such, that we can *do no good Thing without him*.

And,

And, if we don't know our *great* want of *Christ* (that it is he who is to *begin*, and to *carry on* every good Work within us) with what Face, can either you or I go to him under a Pretence of imploring his Help, in those *self-abasing* Words, "*We humbly beseech thee, that as by thy special Grace preventing (or going before) us, thou dost put into our Minds good Desires, so, by thy continual Help, we may bring the same to good Effect* (a).

This, is the *Confession*, which, from Time to Time, (upon every *Easter Sunday*) you and I have made to our God and Saviour, concerning our utter *Insufficiency* of ever beginning any good Work, *of ourselves*, that *Christ* may make out the rest. And, if we have any Regard to what we so *solemnly* declare before God, it cannot but be a Means, (with his Blessing upon it) of bringing back into the *good old Way* of FAITH IN CHRIST, all those among us, who, *by following too much the Devices and Desires of their own Hearts, have erred and strayed away, like lost Sheep, into that broad dangerous Path of Novelty and Innovation*, We must do what we can, and *Christ* will make out the rest.

This Doctrine, (you see) is as contrary to the *Constitution* of our Church, as *Darkness* is to *Light*. And next to this, there is another commonly received Notion, of *doing something*

(a) See the *Collect* for *Easter-Sunday*.

for ourselves, (*viz.* "It is accepted according to that a Man hath, and not according to that he hath not (b).") Which is as contrary to the Constitution of our Church as the Other, tho' it comes in Scripture Dress, and speaks Scripture Language.

How any Man can force himself to receive the above Words, in any other Sense or Meaning, than that of *Alms-giving*, is not easy to be imagin'd (c). But, suppose they were put upon the utmost Stretch to flatter our *Fancy*, as tho' we had something of Good in us, and were to be accepted according to that something. What shall we get, by thus wresting the Scripture? For, there must first, be a willing Mind (as the Apostle says) before we, or our Works can be accepted of God: And, that Mind must also be given to us of God, we, not having a Power, of ourselves, so to dispose of our own Minds, as to think, as we please, but our Sufficiency is of God (d). Which brings it to the old Conclusion, (what you and I have frequently confess'd with our Lips, how much soever, we deny it in our Hearts, *viz.*) that our whole Dependance is upon CHRIST; upon his good Pleasure, both to will, and to do (e).

(b) 2 Cor. viii. 12. (c) Read the Chapter carefully over, and then take it in any other Sense, if you can.

(d) 2 Cor. iii. 5. (e) Phil. ii. 13.

Every

Every good and perfect Gift is from God (f). And it is he who worketh in us both to will, and to do, of his good Pleasure (g). What then have we to give to God, to be accepted of him, seeing it is he who gives to us ALL we have? The *most* we can make of this *wild Fancy*, is no more, than that we return to God, what we receive from him. BUT, who can go so far? Where is the Man who *can*, or *dare* say, that he has improved every Talent committed to his Trust? Let me then plead at the Throne of Grace, not with the Pharisee, God, *I give Tythes of all I have; I give thee this or that;* but with the humble Publican, *God be merciful to me a Sinner.*

Next to an Heart *truly* humbled with a deep Sense of its Uncleanness, I know of nothing we have to give to God that it may be accepted of him. I therefore renounce this *new broach'd* Doctrine; and shall now take my Leave of it, to follow our Church a little farther in her *Constitution*. She pleads for Acceptance with God, not her Righteousness, but Christ's Merits (b), humbly beseeching him, "*that by his holy Inspiration, we may think those Things that be good; and by his merciful Guiding, may perform the same (i).*" She meekly confesses her Unworthiness; and

(f) James i. 17. (g) Phil. ii. 13. (b) See that humble Confession in the Communion Service, *We do not presume to come to this thy Table, &c.* (i) See the Collect for the 5th Sunday after Easter.

humbly refers herself to the *Spirit*, first, as the Author of every good Thought ; and then as her Guide and Assistance to perform the same. O *humble Church* ! O *heavenly Constitution* ! *thirsting for the Spirit* ! *thirsting for his holy Inspiration* ! Yet—— to talk of being inspired, is now condemn'd as *Folly*, and *Enthusiasm*. And —— by Men too —— who calls themselves the *Sons of the Church*. But surely these are no *Churchmen* ? No, no, They are only *Separatists* in Disguise. And —

Are there any such in this Congregation ? I ask you *seriously*, with what Face can you beseech God, that by his holy Inspiration, you may think those Things that be good ? Or, what do you mean, when (every Lord's Day) you call upon God, to cleanse the Thoughts of your Hearts, by the Inspiration of his Holy Spirit (k) ? Ah ! you may tip your Tongues with the Church, the Church ; but in your Hearts, you are Strangers to her Constitution, and no Churchmen (l) ; Because, you deny, what the Church relies upon for her Assistance, the Inspiration of the Spirit ; and you laugh, at what she esteems her great Joy, (I mean) the Comfort of the Holy Ghost. Hear how earnestly she prays for it, O God, we beseech thee, leave us not comfortless, but send to us thine Holy Ghost to comfort us (m). Ay, and she also humbly entreats

(k) First Collect in the Communion Service, Almighty God unto whom all Hearts be open, &c. (l) Matt. xv. 7, 8.

(m) Collect for Sunday after Ascension Day.

the Almighty, that he would grant us by his Holy Spirit, to have a right Judgment in all Things, and evermore to rejoice in his holy Comfort (n).

You and I, have often prayed for this. We have pray'd for *the Comfort of the Holy Ghost*; and that we may evermore rejoice in his holy Comfort. BUT, can we rejoice in *that*, which we cannot perceive? Can we be comforted by *what*, we know nothing of? I appeal to your own Consciences. Either then, there is such a Thing as perceiving the Influence of the HOLY GHOST *within us*, that we may rejoice in the Comfort of it; or else, our praying for such a Blessing, must be downright Nonsense, if not impious Mockery.—A melancholy Affair—Ah Brethren! God is not mocked: And when we appear (in this sacred Place) before him, let us remember, that he requires *Truth and Sincerity*.

When we pray, that *the Thoughts of our Hearts may be cleansed by the Inspiration of the Holy Spirit*, and don't believe what we pray, (or rather *say Prayers*) for, it is little better, than laughing at God to his Face. Also, when *We beseech God to send to us the Holy Ghost to comfort us*, and pray that *we may evermore rejoice in his holy Comfort*; if we deny the Possibility (I had almost said, the Necessity) of *perceiving* in our Hearts, (o) the Comfort we pray

(n) Collect for Whitsunday. (o) Rom. v. 5.

for, is not this *saying Prayers* like Children? knowing, neither what we say, nor what we pray for. Good God! we pray for *the Comfort of the Spirit*, that *we may rejoice in his Comfort*; and yet——It seems there is no such Thing——What a *Medley of Nonsense*!

I pray you then Brethren, you who condemn it as *Enthusiasm*, and can't bear the Mention of the *working of the Spirit within us*, without Anger and Resentment (*I pray you*) forbear a little your Rashness, and be not too *hasty* in your *ensorious Conclusions*. Weigh the Matter *seriously*, examine your *Prayer-Books*, by comparing them with your *Bibles*; and then judge for yourselves. You profess *Faith* in the sacred THREE; (at least I hope so) don't then contradict yourselves, by denying the Operations (the Gifts and Graces) of the *Holy Ghost*, the *third Person* of the THREE.

The Church (of which, you *think* you are Members) is so far from denying a *sensible* or *perceivable*) Influence of the *Holy Spirit* upon the Heart of Man, that she admits into her Service, none to be Preachers, but who trust they are *inwardly mov'd* by the *Holy Ghost*, to take upon them that *Office and Ministration*.

The Question is put *home* to us in very express Words, without any *seeming Reservation* whatever, viz. “Do you trust (says the Bishop *separately* to each Person going into holy Orders) “that you are INWARDLY MOV-

“ ED by the Holy Ghost, to take upon you this
 “ Office and Ministration ; to serve God for the
 “ promoting of his Glory, and the Edifying of his
 “ People (p) ?” To this Question, each Person
 answers, he trusts he is *inwardly mov'd* by the
Holy Ghost, saying, *I trust so*. And, this great
 Question is not put to us in *private* (as tho' it had
 some *particular Meaning* in it, more than what
 is express'd, as some may suggest it has) but
 it is put to us in the Face of the *whole Congre-*
gation, (then present) the Bishop being en-
 join'd by the *Church*, to examine every one
 of them that are to be order'd, in the Pre-
 sence of the People. That so, the People may
 be satisfy'd, from the *Confession of our own*
Mouths, that we don't run before we are sent ;
 but that we are *inwardly mov'd* by the *Holy*
Ghost, to take upon us, our *great and holy Of-*
fice.

You then, who deny *Inspiration*, (or an *in-*
ward moving of the *Holy Ghost*) what a Re-
 flection do you cast upon the *whole Body* of the
Clergy ; who, to a *Man*, do all of us declare,

(p) In the *Office* of ordering Deacons, this is the *first*
 Question put to us ; and yet, to talk of being *inwardly*
mov'd by the *Holy Ghost*, is now laugh'd at, as a *certain*
 Mark of *Madness* and *Enthusiasm*. If the Case is really
 so ; of Consequence, the *whole Body* of the *Clergy* must
 be *Madmen* and *Enthusiasts*, except they, who have preach-
 ed themselves into a *sound Mind*, by denying from the
 Pulpit, what they so solemnly declared to the Bishop, before
 the *Congregation*, and in the Presence of God. Tell it not
 in Gath ; publish it not in the Streets of Askelon.

that

that we trust, we are *inwardly mov'd* by the *Holy Ghost*, to take upon us our *sacred Office* (a)? And we not only declare *this* but, when we are ordained *Priests*, the *Bishop* who ordains, and we to be ordained, do, *All of us*, apply to the *Holy Ghost*, for his farther Help and Assistance. The *Bishop* begins the Supplication, and we proceed, as follows,

Bp. Come HOLY GHOST our Souls inspire ;

Pr. *And lighten with celestial Fire :*

Bp. Thou the anointing Spirit art ;

Pr. *Who dost thy sevenfold Gifts impart.*

Bp. Thy blessed Unction from above ;

Pr. *Is Comfort, Life, and Fire of Love.*

Bp. Enable with perpetual Light,

Pr. *The Dulness of our blinded Sight.*

Bp. Anoint and cheer our soiled Face.

Pr. *With the Abundance of thy Grace.*

Bp. Keep far our Foes, give Peace at Home ;

Pr. *Where Thou art Guide, no Ill can come.*

Bp. Teach us to know the Father, Son,

Pr. *And Thee of Both, to be but One.*

Bp. That thro' the Ages all along,

Pr. *This may be our endless Song ;*

Bp. Praise to thy eternal Merit,

Pr. *Father, Son, and Holy Spirit.*

In this divine Hymn we pray to the *Holy Ghost*, for his *Inspiration*, that he wou'd *enlighten* us with *celestial Fire*; we call him the

(a) If we are not *inwardly mov'd* to take upon us our *Office*, it may be *question'd* whether we are *spiritually sent* into Christ's Vineyard, tho' we are *legally ordain'd*.

anointing

anointing Spirit, imparting his sevenfold Gifts; we declare that in his blessed Unction, there is Comfort, Life, and Fire of Love; humbly praying, that with his Light, he would be pleas'd to enlighten the Dulness of our blinded Sight; as also, that he would teach us to know, that he, with Father, and Son, is only one God, tho' three Persons. And we conclude our Petitions to him, that the Church, thro' all Ages, may (rely upon his Help, and) sing daily Praise to his eternal Merit. Nevertheless, tho' we thus address the Holy Spirit, as if, we thirsted for his Love, and were entirely submissive to his Guidance and Direction, yet—to talk of—an Unction from above; A Light to lighten our Darknes; the Comfort of the Holy Ghost, or, the Life and Fire of Love, IS Enthusiasm, Madness, or what not. And—shou'd a Preacher dare speak the Truth to a Set of self-righteous Persons, asserting the Necessity of being taught, led, and influenced by the Holy Ghost; 'tis more than probable, they wou'd be glad to exclude him the Pulpit, if not his own, yet that of another (a). O my God! what a Spirit is this in a christian Country!

(a) I speak thus, because, I once preach'd my first Sermon for a Clergyman, whose Salary (as a Lecturer) depends (in some Measure) upon voluntary Collections; and it gave such Offence to *some* (I wish it was only to a *few*) of the Congregation, that they declared they would withdraw their Contributions, if I ever preach'd again for the same Gentleman. I refer the Matter to God, and let all well disposed Christians judge of the Sermon.

Are

Are there any of this persecuting Temper now here? Ah Brethren! (and——must I say it?) *ye know not what Manner of Spirit ye are of (b).* You know not to what Church you belong (c). You say, you are of the Church of England, that pure, that holy Church. But, how will you prove yourselves her Members? seeing you deny (not to say, that you persecute) the most *divine spiritual* Part of her Prayers and Collects. And, (tho' perhaps you don't know it, yet, *in fact*) you also make a Mock of that pious holy Hymn, which at our Ordination, we sing to the *Holy Ghost*, humbly praying, that thro' him, we may be *enlightened*, and *enabled*, to perform that *sacred Office*, to which (*we trust*) we are called by an *inward Motion*, from him.

Consider now (*I pray you Brethren*) what I have said; whether it be as our Church

(b) Luke ix. 54, 55, 56. (c) Our good Church, out of her great Charity for *all Men*, humbly entreats God (in her Litany) *to bring into the Way of Truth, all such as have erred and are deceived*, as you would do, were you her Sons, as you pretend. And she bears such a Love for the Souls of Men, that (in her *third Collect* for Good-Friday) she prays for *Mercy, upon all Jews, Turks, Infidels, and Heretics, that God would be pleased to take from them, all Hardness of Heart, and Contempt of his Word, and so fetch them home to his Flock, that they may be saved among the Remnant of the true Israelites.* Do you then belong to this CHURCH? You who are of such a *persecuting Spirit*? No, you are *Strangers* to her Spirit; you know little of her *Constitution*. May God change your Hearts; may he give you Bowels of Love and Charity; and by that Means make you *Churchmen* INDEED.

teaches,

teaches, or not. *This*, is all the Favour I ask, which I hope no honest, reasonable Man will deny me. If I have spoken Evil, or *more* than what the *Church herself* speaks, treat me as an *Evil-speaker*, and spare me not. **BUT**, if I speak, the *real*, the *very Sentiments* of our *Church* (not to mention her *Homilies*, and some other Parts of her *Constitution*) I claim your Attention; I call upon you to *stand in the Ways, and see; and ask for the old Paths, where is the good Way, and walk therein; and ye shall find Rest for your Souls.*

If the *Road*, you are in, don't answer the Description given of it by our *Church*, (as she has taken it from the *Scripture*) do, as the Traveller does, when he suspects to have lost his Way; enquire diligently, and ask for the *old Paths*. Don't pin your Faith upon any Man's Sleeve whatever; but judge for yourselves: examine the *Principles* of the *Church* (for they will stand the *severest Scrutiny*) and try them by your *Bibles*; the only Way to come at the Truth. But, in searching for the Truth, don't be partial, but deal fairly with your Souls, and give up yourselves by Prayer to the *Guidance and Direction* of the *Holy Spirit*, as (you see) our *Church* does in her *Prayers* and *Collects*.

By this Means, we shall come at the Truth, and shall worship God as we ought; not only by a *well compos'd Form* of Godliness, but in the

the *Power* thereof (c). i. e. *in Spirit and in Truth*. God is a Spirit (as he himself tells us) and they who worship him, must worship him in Spirit, and in Truth (d). i. e. we must worship God not merely by an outward Form, but after a pure spiritual Manner, under the Direction, and by the Help of the Holy Spirit. He, the Spirit, must have the Management of our Hearts (*yours and mine*) and must dispose them towards God (e). He must lead us to the Throne of Grace, winging our Desires towards Heaven; he must give us Strength to pray, as we ought (f); and all our Petitions must begin, continue, and end in him (g). 'Tis he that must circumcise our Hearts, to make us the true Circumcision, who worship God, in the Spirit; and rejoice in Christ Jesus, and have no Confidence in the Flesh (h).

In the above words, the Apostle speaks, what I just now repeated from Christ; that we must worship God in the Spirit. And to a spiritual Worship, the Apostle adds, that we must rejoice in Christ Jesus, and have no Confidence in the Flesh; the very Path, the good Way, which our Church recommends to you and me, as the Road that will most certainly carry our Souls to their eternal Rest. Observe, we must have no Confidence in the Flesh, i. e. we must not trust for our Justification (or

(c) 2 Tim. iii. 5. (d) John iv. 24. (e) Gal. iv. 6.
 (f) Rom. viii. 26. (g) See the Collect, at Page 20. Letter
 (z) viz. *Prevent us, O Lord, in all our Doings, &c.* (h) Phil. 3.

Acceptance with God) merely upon any Thing we do in the Flesh: Nor must we (of the Church of England) boast of our much superior Advantages above Others, in *public Worship, Church Privileges*, or the like; for God is no Respector of Persons, Sects, or Parties, but has his Chosen among ALL.

If any Person could have boasted of outward Blessings, Church Privileges, or the like; St. Paul was the Man: But, he renounc'd ALL, that he might find CHRIST. (*What Things were Gain to me, those (says he) I counted Loss for Christ.*) He was circumcised the eighth Day; he was of the Stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews; as touching the Law, a Pharisee; concerning Zeal, persecuting the Church, touching the Righteousness which is in the Law, blameless—where is the Man that answers this Character? who of this Congregation can say as much for themselves? You—who over-rate your Works, as tho' they left only a Part for Christ to do, or as if, they could plead your *Acceptance with God*; and you—also, who hope to reach Heaven in the smooth self-pleasing Paths of Form, and Custom; suppose you cou'd, (all of you) say as much as the Apostle; or, as he protested before the chief Captain Lyfias, that you had lived in all good Conscience before God until this Day (a), what Merit could you plead, tho' you could thus

baist in the Flesh? Merit—did I say? Alas for our Works! the best of them are so imperfect it will be little better than the Height of Folly, to build for Heaven upon a Foundation so sandy; unless St. Paul was mistaken when he counted all his Works (*which he once thought to be Gain; or such, as he hoped to gain Heaven by*) as no better than Loss and Dung, for the Excellency of the Knowledge of Christ Jesus his Lord; and disown'd his own Righteousness, *which is of the Law*, that he might be found in THAT of the Holy Jesus.

Raise then, the Hopes of your Salvation upon Christ the ROCK of Ages. And—with Paul, learn to *have no Confidence in the Flesh*. Don't trust to outward Privileges, Church Performances, or the like, as any Way meritorious; (tho' probably you have hitherto hoped to gain Heaven by them) but play the Part of the humbled Apostle, *counting those Things as Loss for Christ, which you once thought were Gain to you*.

You know there is a wide Difference between the Cause, and the Effect. Waiting upon God in his House, at the daily stated Hours of Prayer; missing no Opportunity of going to the Lord's Table; an exemplary Life and Conversation; Honesty, Almsgiving, and the like, are the happy, the blessed Effects, but the precious BLOOD OF CHRIST (his meritorious Death and Passion) is the alone Cause of our Justification, and Acceptance before

God (a). Therefore, (and as is our bounden Duty) while we *consider one another, to provoke unto Love, and to good Works* (b); being thereunto created in Christ Jesus (c); let us take Heed, that we trust not to these Works, for our Acceptance with God: But, (with the wise Apostle) *what Things* (or good Works we once thought) *were Gain to us* (or such, as we hoped to gain Heaven by) *those let us count Loss for Christ. Yea, let us count them but Dung, that we may win Christ; and be found in him, not having our own Righteousness, which is of* (Works done in Obedience to) *the Law, but THAT* (that Righteousness) *which is through the Faith of Christ, (i. e. through Faith in the Blood of Christ, even) the Righteousness which is* (the free Gift) *of God by Faith, in the Death of his Son.*

This the *Holy Ghost* speaks to you and me, in the *third Chapter of St. Paul's Epistle to the Philippians*; which Chapter I recommend to your *serious Perusal*, at your *Leisure-hours*; not doubting, if you read it as you ought (God, by his *Spirit*, being your Helper) but you will there find, the same *High-road*, which our *Church* (in many *Parts* of her *Constitution*) points out to us, as the *old Path, the good Way*, that will safely lead our Souls to their *eternal Rest*, viz. To renounce our *Righteousness*, the best of our Performances (even the most pro-

(a) Article 11th. (b) *Hib. x. 24.* (c) *Ephes. ii. 10.*

fuse *Alms-giving*) not in *Respect of Duty*, but in *Point of Merit*; and to look upon them as *only the blessed Effects*, of a *true saving Interest* in the *Death of Christ*; but—in no Shape whatever, as any the *least Cause*, of our *Justification*, or *Acceptance* before God. No, no, *Christ* is the *Way*, the *good old Way*, wherein to find *Acceptance* with God, and *Faith* in his *PRECIOUS Blood*, is the *only Path*, in which you and I can travel to *eternal Rest*.

And Brethren—Is *eternal Rest* so trifling an *Affair*, as not to be worth our most *serious Enquiry*, *whether or no*, we are in the direct *Road* that leads thereto? For God's Sake then, for our own *Soul's Sake*, let us take *Heed*, and beware of that *smooth, fatal, self-pleasing Path*, which leads us out to a *Confidence in Flesh*, to a *blind Trust* in our own (at best but imperfect) *Performances*. Let us walk no longer in so *dangerous* a *Path*; but let us *stand in the Ways* of our many *Wants*, and see what poor helpless *secure Creatures* we have (some of us) hitherto been; that, by God's *Grace*, it may cause us to *ask for the old Paths* of *Humility*, and *Self-abasement*, where is the *good Way of FAITH IN CHRIST*, wherein we may *walk*, and *find Rest* for our *Souls*.

Then, being thus *stript of Self*, having *no Confidence in the Flesh*, we shall go out to *Christ*, to seek to his *BLOOD*, for the *Forgiveness* of our *Sins*. And—being *sensibly convinc'd*, of
our

our great *Unworthiness*, what *vile polluted* Creatures we are (*of ourselves*) in the Sight of a pure and holy God; as also, what *poor helpless* Wretches we are; Oh! how acceptable will the *Righteousness of Christ* be to us! How precious his BLOOD! we shall then long for an Interest in that *Soul-cleansing, Heart-changing Stream*, panting—thirsting—for the Comfort of his Love. We shall then, no more deny the *Inspiration* of the *Holy Spirit*, but will be glad to seek to him, for his kind *Assistance*, counting it the greatest Happiness to have our Lives directed by him.

Alas! alas! what—are we? *We know not what to pray for as we ought (a)*. Helpless Creatures indeed—but, for ever blessed be the Mercy of God the *Holy Ghost*, who, by his Influence upon our Souls, is pleas'd to *make Intercession for us* (tho' at some Times it is) *with Groanings, which cannot be uttered (b)*; Oh! 'tis he who teaches us to cry unto our God, *Abba, Father (c)*. If we can submit ourselves to his *Guidance and Direction*, he will strengthen our Faith, and give Wings to our Hope; he will bless us with Foretastes of *redeeming Love*, by *shedding it abroad in our Hearts* as the GIFT of GOD (*d*); and will cause us to joy, and rejoice in God through our Lord Jesus

(a b) *Rom. viii. 26.* (c) *Rom. viii. 15.* (d) *Rom. v. 5.*

Christ (e), by whom we have Redemption through his Blood, the Forgiveness of Sins (f).

Chear up then Brethren, you who go mourning for your Sins; For——what is it, that such Help cannot do for us? Blessed be God; in all Things it makes us *more than Conquerors through him that loved us (g)*. It raises us above the World, not dreading the *Frowns*, nor courting the *Smiles*, of, *any Man*; It opens a Way to escape all Dangers, and makes us full Proof against the most *cruel Mockings*; It keeps us humble in Prosperity, and makes us chearfully resign'd in Adversity; It seasons our Health with Holiness and Purity, in Sickness it makes our Bed; and—at Death—who—oh! who—can express the Joy, and Comfort, it will then be to our departing Souls! Be not afraid then, O Thou of little Faith, but bid Death welcome, for, our Jesus is the Lamb that was slain, and has redeemed us to God, by his BLOOD (b). See—see—He is entered into Heaven before us, (i) to prepare a Place for us (k); Oh! what do we see—in yonder Regions above! Behold—a CROWN (l)—PALMS—and—WHITE ROBES (m). Blessings indeed—and—all of them in Reversion—for you, and for me.

(e) Rom. v. 11. (f) Ephes. i. 7. (g) Rom. viii. 37.

(b) Rev. v. 9. (i) Heb. vi. 20. (k) John xiv. 2.

(l) Rev. ii. 10. (m) Rev. vii. 9.

God grant that *none here* may fall short of this Happiness; but that we, and all other our Fellow-creatures, may be counted *worthy of them*, for the *alone Sake*, and through the *all-sufficient Merits* of the same once bleeding, but now *highly exalted* JESUS.

To Whom, with the Father, and the Holy Ghost, THREE PERSONS, yet ONE GOD, be ascrib'd as is most *justly due*, all Honour, Power, Praise, Might, Majesty, and Dominion, now, and evermore. Amen.

O Almighty God, *who hast instructed thy holy Church with the heavenly Doctrine of thy (Servants) (a)*, Grant that thy Church being *alway preserved from false Apostles, may be order'd and guided by faithful and true Pastors (b)*. (And) give us Grace, that being, not like Children carried away with every Blast of vain Doctrine, *we may be established in the Truth of thy holy Gospel (c)*; (and may) PERFECTLY know thy Son Jesus Christ to be the Way, the Truth, and the Life (d). Make (also) we beseech thee (O Lord) all Bishops and Pastors diligently to preach thy holy Word; and the People obediently to follow the same, that (we) may (All of us) receive the Crown of everlast-

(a) Collect for Saint Mark. (b) Collect for Saint Matthias. (c) Collect for Saint Mark. (d) Collect for Saint Philip and James.

ing Glory, through Jesus Christ our Lord.
Amen. (e)

May the Grace of our Lord Jesus Christ,
and the Love of God, and the Fellowship of the
Holy Ghost be with us all evermore.

(e) Collect for Saint Peter.

F I N I S.

